

Patientem Respice

Longi Temporis

~~Reverendissimi~~

Ex Libris M<sup>ri</sup> Andreae Pasari

2674

AMWA

1860

GOD

*AWAY* and the *NS*

KING:

OR,

A Dialogue shewing that  
our Soueraigne Lord King JAMES,  
Being immediate vnder God within  
his DOMINIONS,

*Doth rightfully claime what*  
soever is required by the Oath of  
ALLEGANCE.

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LONDON:

Imprinted by his Maiesties speciall Priuilege and Command, to the onely vse of  
Mr. *James Primrose*, for the  
Kingdome of Scotland,

1616.

0000

and the

KING

AD-1071-1-1-1-1

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## The Contents of this Dialogue.

1. **T**HE occasions and chiefe end  
of the Oath of Allegiance,
2. The speciall heads and branches of  
the Oath of Allegiance:
3. The principall grounds of the Oath  
of Allegiance, are proposed and  
establisht, as,

*First*, That our Soueraigne Lord  
King IAMES hath no Superiour  
besides God, vnto whome hee is  
immediately subiect within his Do-  
minions:

*Secondly*, That the bond of Alle-  
gance from his Subiects vnto him as  
their supreame Lord, is inuiolable,  
and cannot by any means be dis-  
solued.

GOD.

By me KINGS Raighe.



God onely giues, God onely takes againe.



# GOD *and the* KING:

OR,

*A Dialogue shewing that our Soue-  
raigne Lord KING IAMES,  
being immediate vnder God  
within his Dominions, doth  
rightfully claime whatsoever is  
required by the Oath of Allege-  
ance.*

*Theodidactus.*

**Y**OU are wel met friend  
*Philalethes; your couē-  
tenance and gesture  
import that your  
thoughts are much  
busied: What may be the occasion  
of these meditations?*

*Philalethes. Somewhat I heard  
this Euening praier from our Pastor in*

## 2 GOD and the KING.

▪ Exod. 10

his Catechisticall Expositions vpon the fifth Commandement, ▪ Honour thy Father and thy Mother : who taught, that vnder these pious and reuerend appellations of Father and Mother, are commended not onely our Naturall Parents, but likewise all higher powers, and especially such as haue Soueraigne authority, as the Kings and Princes of the earth.

Theodidactus. Is this doctrine so strange vnto you, as to make you muse thereat?

▪ Esay 49.

Philalethes. God forbid: for I am well assured of the truth thereof, both out of the word of God, and from the light of Reason. The sacred Scriptures doe stile Kings and Princes the nursing Fathers of the Church, and therefore the nursing Fathers also of the Common-weale: these two societies hauing so mutuall a dependance, that the welfare of the one is the prosperitie of the other.

And the euidence of reason teacheth, that there is a stronger and higher bond of duty betweene children and the Father

## GOD and the KING. 3

Father of their Country, then the Fathers of priuate families. These procure the good onely of a few, and not without the assistance and protection of the other, who are the common foster-fathers of thousands of families, of whole Nations and Kingdomes, that they may liue vnder them an honest and peaceable life.

There being so firme and neere an obligation of subiects in duty & of obedience vnto their Prince, I could not but seriously meditate with my selfe, or rather enter into some thoughfull admiration, how there should be any so far vnnaturall and forgetfull of their many wayes bounden and inbred durie, as to enforce his most excellent Maiesty to secure himselfe of his subiects loyalty and allegiance by a solemne Oath.

Theodidactus. Such is the generall prauitie and corruption of men, that in most Kingdomes and Common-weales, there haue euer risen some Seditious Corathes and rebellious Shebaes.

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*Philalethes.* It may be upon some extraordinarie prouocation by the cruell oppressions and insolent Tyrannies of Governours.

*Theodidactus.* Nay, frequently men onely out of pride and ambition, or out of a blinde and intemperate zeale, or from the effect of both (when they are checked by the reines of gouernement) repining discontent, haue sowne the tares of sedition against the most vertuous and religious Princes; and vngratefully plotted their ruine, euen when they haue bene most propitious and indulgent towards them.

What Prince was euer more mercifull and compassionate then King *David*, as being fashioned and framed wholly according to his heart who is the God of mercie and compassion? yet, <sup>a</sup> *wicked Sheba the sonne of Bichri, lifted up his hand against him, and blew the Trumpet of Schisme and Sedition, to rent his Kingdome from him.*

<sup>a</sup> 2 Sam. 20

That peacefull and moderate  
Emperour

## GOD and the KING. 5

Emperour *Augustus*, honoured by his Enemies for his Princely vertues, was assailed <sup>b</sup> tenne seuerall <sup>b</sup> *Suet. cap 16* times by Conspiratours. *Vespasian* euen composed of mildnesse and Clemencie <sup>c</sup> *had daily treasons a-* <sup>c</sup> *Suet. cap 15* gainst him; and his sonne *Titus* for his pleasing and amiable vertues, tearmed by <sup>d</sup> *Suetonius, the loue and* <sup>d</sup> *Suet. cap. I* delight of mankinde, wanted not a <sup>e</sup> *Traiterous Cacina.* <sup>e</sup> *Cap. 6*

But leauing ancient and for-  
raigne, and to instance in Moderne  
and Domesticke examples (as most  
powerfull to perswade, being fresh  
in our memories) his maiesties cle-  
mencie towards the *Romanists*, and  
papall faction, at his happie ente-  
rance into this Kingdome, was rare  
and admirable; especially, if we  
consider their disloyalty and san-  
guinarie attempts against *QUEENE*  
*ELIZABETH* of blessed memory,  
onely vnder pretence of promoting  
their superstition, whervnto his Ma-  
iestie was a constant and professed  
opposite, as wel as his Royall Sister.  
In

## 6      GOD and the KING.

• Apologie of  
Ecclesiasticall  
Hierach. cap. I

In the beginning of *Queene Elizabeths* reigne, the <sup>a</sup> *most* part of such as were adicted to the *Roman Superstition*, communicating with vs in diuine Seruice, liued free from all punishment or molestation, and enioyed common fauours and benefites with other of her Maiesties loyall Subiects. Of which their practise, the Pope being aduertised by some seruent and zealous Romanists, and that heereby in time his adherents would by little and little wholly consociate themselues with our Church, and so all hope would be lost by a home party, of reducing this Kingdome vnto his subiection, out of which his Predecessors had gathered such rich Treasures, *Pius Quintus* to preuent so great a damage vnto the Seat of Rome, and for this purpose to make an open Schisme betweene his deuoted vassalles, and her Maiesties dutifull and faithfull Subiects; hee sent *Morton* an English Priest, to declare by his Papall Authoritie vnto

*Anno Domini*  
1569. II. Reg.  
Eliz.

*Sand. lib. 7. de*  
*Eccl. Monarch*

## G O D and the K I N G. 7

vnto the then Earles of Northumberland and Westmerland, vpon whom multitudes of Popish people in the North were dependant, that *Queene Elizabeth was an Heretique,* (and therefore that they ought to haue no communion with her in ciuill affayres, much lesse in religious) *because by being an Heretique she was false from all Dominion and power, and they were not compelled to obey her lawes and Commandements.*

Whereupon they raised an Army of <sup>a</sup> foure thousand Footemen, and <sup>a</sup> fixe hundred Horse, for the maintenance of the libertie of their conscience, and the reformation of Religion, pretending *they were driuen to take this enterprize in hand, lest otherwise forraigne Princes might take it vpon them, to the great perill of this Realme:* which forces were soone vanquished, and onely some chiefe Conspirators receiuing condigne punishment for their rebellion: other papistes that did not partake in this seditious Cōmotion, (through  
the

*Stow in annual. 12. Eliz.*

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the Gracious disposition of her Ma-  
iestie) inioyed the same libertie they  
did before.

But *Pius Quintus* was neither  
mittigated by her Maiesties Cle-  
mencie, nor daunted with the ill  
successe of his factious Complices:  
for being informed that his proiects  
tooke not that effect hee expected,  
b *because all the Catholikes knew not*  
b *Sand. lib 7. Visib. monarch.* that *Queene Elizabeth* was declared  
an *Heretique*: not long after he did  
publish a *Bull*, wherein out of the  
fulnesse of his power hee denounced  
An. Dom. 1570 *Queene Elizabeth an Heretique*, and  
12. Eliz. that such as did cleave vnto her, should  
incurre his curse; that she was depri-  
ned of all *Dominion and dignitie*; that  
her *Nobles and people*, or any other that  
had sworne obedience vnto her, were  
freed from this oath, and from all *Alle-  
geance and fidelity*; commanding them  
not to obey her lawes upon paine of his  
curse.

And that this *Bull* might be the  
more generally knowne vnto *Ro-  
manists*, and to gaine vndoubted  
credence

# GOD and the KING. 9

credence thereunto, he caused it to be Printed at *Rome*, to be signed by a Publique Notarie, sealed with the Seale of his Court : and at length being sent into *England*, it was fastened by one *Felton* deeply plunged in the Roman superstition, vpon the gates of the Bishop of *Londons* Pallace.

And although these Papall Thunders, and Curses of *Pius Quintus*, were but as *the noise of thornes vnder the pot*, and vanished like the vapour of smoake : yet *Gregorie* the thirteenth immediately succeeding *Pius Quintus*, confirmed and ratified his *Bull*, erected a \* Colledge \* *Anno. 1578* at *Rome*, gaue a pension to another *14. Eliz.* Colledge at *Doway*, to be Receptacles for Fugitiues and discontented persons in *England*, to be instructed in Schoole-points of Sedition (as it is manifest by the Bookes and writings of their then cheefe Maisters and Oracles *d Bristow* and *Allen*) and from thence to be secretly conueighed into this Kingdome, to perswade *See Bristows motiues. mor. 15. 40. And Allens defence Eng. Casbo. c. 4*

## 10 GOD and the KING.

perswade men they were bound to obey the *Popes Bulles*, and Excommunications, to renounce their Naturall Allegiance vnto her Maiestie, and take part with any domesticall or forraigne power to depose her from the Regall Throne.

The most eminent and principall men of note amongst these Fugitiues, were the Iesuities *Campion & Parsons*, who at the commandement of *Gregory* the thirteenth, comming towards this Kingdome, desired of him that the forenamed Bull of *Pius Quintus*, which himselfe also had established, might so be vnderstood,

e Instruments  
of this inter-  
pretation  
found amōgst  
Papists

1580.

About this  
time Parsons  
writ the Rea-  
sons of refu-  
sal of going  
to Protestant  
Churches; v-

pon which writing (saith the Apologie of the Ecclesiasticall Hierarchie) when many chiefe men refused to goe to hereticall seruice, there was called a Parliament in the end of the same yeare, and the law of twentie pound a moneth for Recusancie was ordained, but no capitall Lawe made against Priests or their receivers,

As to binde the Queene and the Heretiques (but not the Catholiques) as matters then stode, but when there might bee had a publique execution thereof. With these instructions they

entred

## GOD and the KING. II

entred *England*; and *Saunders* the same time *Ireland*, with an Armie from the *Pope*, to succour the Rebells *Desmond*. And as *Saunders* laboured by violence and force of Armes to enthrall mens persons; so these with artificall, and plausible persuasions to Captiuate their soules; and preuailed with many, together with a refusall of communicating with vs in the Religious Worship of GOD, to renounce their ciuill dutie and allegiance vnto their Soueraigne.

And thus by the Seditious practices of Iesuits and Priestes, this separation of her Maiesties Subiects from Diuine Seruice dayly increasing, and accompanied with a perillous dissolution of the bond of her ciuill obedience: Yet her Maiestie out of her great moderation, and incomparable goodnesse of nature, impeached none of these Rebellious *Separatistes*, either in their liues, lands, goods or liberties: but onely by a Decree in Parliament,

B

An. Dom 1581  
punished 24. Reg. Eliz.

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punished them with a pecuniarie mulct for the time they refused to come vnto the Church, and published a Proclamation for the *Renovation of all such as remained beyond the Seas vnder the colour of study, to be the authors of treasonable attempts.*

Wherewith these seed-men of Sedition were no way suppressed, but rather did daily multiply, and at length grew vnto that height of impiety, as to animate sundrie desperate persons, and sonnes of *Beliall*; \*1583.25. *Eli* as *Arden*, \* *Parrie*, and others of the same ranke, with hope of eternall Saluation, to lay violent hands vpon her Maiesties sacred Person: and became principall Agents to incite the King of *Spaine*, (then entering into hostility with this Land) 1583.26. *Eliz* to inuade the Realme, assuring him to haue heere a party of Romanistes readie to assist such power as hee should set on land, for subduing of this potent Kingdome.

Which vnchristian, and vnnatural enterprises of Fugitiue Iesuites, and

and Priestes, covered with the mantle of Zeale and Religion, enforced her Maiestie after much patience, and longanimity, to enact by publique authoritie of Parliament: *That if any Iesuits or Priests 1584.27.E'iz made in parts beyond the seas, according to the rites of the Roman Church, came into this Realme, they should be adiudged Traitors, and suffer as in case of High Treason.*

All these nororious Seditions, and rebellions hatched, and produced by the Papall faction, and their Chiefetaines Iesuits, and Priestes, out of a Zeale to reduce into this Land the Ipolatrie of Rome; and the iustice, and equitie of the forementioned Lawes, made by the late renowned *Queene*, to suppress, and preuent them, were well knowne vnto his most Excellent Maiestie: and therefore at his happie inauguration vnto this Kingdome, out of his own maturenesse of iudgement, and grounded perswasion of the truth, being resolved to treade the

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steppes of his Royall Sister, and by the light of the *Gospell*, to extinguish the *Aegyptian* darkenesse of Popery, he could not but in his Princely wisdom more then conjecture, that the like disloyall attempts might be practised against his Sacred dignitie and person by these Romanists. Notwithstanding, out of his Gracious inclination vnto pittie and mercie, desiring to conquer euill with goodnesse, in the beginning of his reigne, he set at libertie all Iesuities and Priests that were imprisoned, and vnto such as lurked in secret corners of the Land, he gaue them leaue openly to professe themselues to bee such so that both by a certain day would depart the Realme. And as for other Recusant Papists, refusing to partake with vs in the sincere worship of God, hee frees them from all pecuniary mulcts imposed vpon them by the Lawe, honoured many of them with Knight-hood gaue them free accesse vnto his Court  
and

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and presence, bestowed equall fauours vpon them, with their opposites in profession : they were not prouoked by any tyrannous cruelty or oppression vnto any seditious enterprises.

*Philalethes. Surely no, but rather had iust cause to be truly diuifull, and loyall to his Maiestie; who thus did change deserued iustice into mercy and clemency.*

*Theodidactus.* The mercy indeed and fauour of Kinges and Princes, is like a cloud<sup>a</sup> of the latter rain, and worketh much euen vpon mindes not well disposed. But some of these Romanists were of so rancorous spirit, and brutish ingratitude, that whilest they peaceably enioyed the fore-recited fauours, they did plot a treason barbarous for cruelty, vnmatchable in regard of example: the horrible destruction by Gunpowder of the King, *Queene*, their royall Progeny, & the whole Court of Parliament at once.

*Philalethes. Did the bloody Actors*

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*of this monstrous attempt alledge no  
motive or reason thereof?*

*Theodidactus.* None, but their  
fanaticall zeale to promote the Ro-  
mish Religion; which enraged af-  
fection out of charity is not to bee  
supposed to be in all of that pro-  
fession, and in wisdom to be fea-  
red least it be in some, suruiuing  
these offenders: And therefore to  
discerne the one from the other, the  
Oath of Allegiance (which hath oc-  
casioned this our conference) was  
principally framed.

*Philalethes.* *They that will be so  
impious as to lift up their hand against  
Gods annointed, little feare the hai-  
nous sinne of periurie: and therefore  
this oath will not much auaille to disco-  
uer such treacherous persons.*

*Theodidactus.* An Oath is a most  
sacred bond, and with a secret ter-  
rorr imprinted by the immediate  
finger of God in the taking thereof,  
doeth so straytly oblige the inmost  
soule and conscience, that although  
many men bee obdurate vnto other  
griuous

grievous finnes : yet they will bee  
tender and sensible of the violation  
of an oath. *Very often* (saith Saint *Consi. menda.*  
Augustine) *men prouoke their wines ad Conf. c. 21.*  
whom they suspect to be adulterous to  
cleere themselves by an oath, which they  
would not doe, vnles they did beleene  
that those which feare not adulterie  
may feare periurie : for indeed (saith  
he) some vnchaste women which haue  
not feared to deceiue their husbands by  
wantonnesse, haue beene afrayd to use  
GOD vnto them as a witnesse of their  
chastity. In the maritall coniunction  
of the husband and wife, there is a  
liuely resemblance of the obligati-  
on of Subiects in ciuill Allegiance  
vnto their Prince: for as the coup-  
ling of the wife vnto the husband  
in dutifull obedience, so of Sub-  
iects vnto their Prince in loyalty  
and fidelity is a very arct and neere  
vnion: and as the <sup>a</sup> husband is the <sup>a</sup> *at Cor. 17. 3*  
head of the wife, so is the <sup>b</sup> Prince <sup>b</sup> *1<sup>a</sup> Sa. 15. 17.*  
of his Subiects. As therefore expe-  
rience in the dayes of Saint Augu-  
stine taught, that wines did rather  
dread

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dread wilful periury, then vndutiful-  
nesse towards their husbands, so it  
is now to be presumed, that many  
Subiects will abhorre the same cry-  
ing sinne more then disobedience.

Philaethes. *But is there any exam-  
ple in former ages of the like Oath for  
the trying of the loyaltie of the subiects  
vnto their Soueraigne?*

Theodidaetus. About a thousand  
yeeres since, the same Oath in sub-  
stance was vsed in Spaine, and rati-  
fied by the Canons of diuers fa-  
mous Councils of Toledo : For  
whereas there was a generall report,  
that there was such perfidiousnesse in  
the mindes of many people of diuers  
Nations, that they made no conscience  
of keeping their oathes and fidelity,  
that they had sworne vnto their Kings,  
but did dissemble a profession of fidelity  
in their mouthes (like vnto equiuoca-  
ting Papists) when they held an impi-  
ous perfidiousnesse in their hearts: the  
fourth Councell of Toledo decreed  
(as also other<sup>a</sup> Councils held in  
the same Citty) that <sup>b</sup> who soeuer of  
vs,

*Council. Tolet.  
4. can. 74.*

*a Council. Tolet.  
5. 6 10.  
b C. Can. 74.*

## God and the King. 19

us, or of all the people through all Spaine, shall goe about by any meanes of conspracie or practise, to violate the oath of his fidelity, which he hath taken for the preservation of his Country, or of the Kings life; or who shall attempt to lay violent hands upon the King, or to deprive him of his Kingly power, or by tyrannicall presumption vsurp the Soueraignty of the Kingdoms, let him be accursed in the sight of God the Father, & of his Angels: and let him be made and declared a stranger from the Catholique Church, which he hath profaned with his perurie.

Philalethes. Hath this oath any agreement and correspondence with the oath of Allegiance vnto the Kinges Maiestie?

Theodidactus. Almost in euery point and circumstance, as you will easily perceiue, if I shall but reade the Oath of Allegiance vnto you out of this Booke which I haue in my hand: for the tenor heereof is thus word for word,

f A.B.

**I** A. B. doe truely and sincerely acknowledge, professe, testifie, and declare, in my conscience before God and the world; that our Soueraigne Lord King JAMES is lawfull and rightfull King of this Realme, and of all other his Maiesties Dominions and Countries; and that the Pope neither of himselfe, nor by any authoritie by the Church or Sea of Rome, or by any other means with any other, hath any power of authoritie, to depose the King, or to dispose any of his Maiesties Kingdomes or Dominions;  
or

or to authorize any forraign Prince to inuade or annoy him or his Countries, or to discharge any of his Subjects of their Allegiance and obedience to his Maiestie, or to giue license or leaue to any of them to beare armes, raise tumults, or to offer any violence or hurt to his Maiesties royall Person, State, or Gouvernement, or to any of his Maiesties subjects within his Maiesties Dominions.

Also I doe sweare from my heart, that notwithstanding any declaration, or sentence of excommunication,  
or

or deprivation, made, or granted to bee made, or granted by the Pope, or his successors, or by any authority, deriued, or pretended to be deriued from him, or his Sea, against the sayd King, his Heyres or Successors, or any absolution of the sayde Subiectes from their obedience: I wil beare faith and true Allegiance to his Maiesty, his Heyres and Successours, and him and them will defend to the vttermoſt of my power, against all conspiracies and attempts whatsoever, which shall be made against his or  
their

their Persons, their Crowne  
and dignitie, by reason or  
colour of any such sentence,  
or declaration, or otherwise,  
and will doe my best endea-  
uour to disclose and make  
knowne vnto his Maiestie,  
his Heyres and Successors,  
all treasons, or trayterous  
conspiracies, which I shall  
knowe or heare of, to be a-  
gainst him or any of them.

And I doe further sweare,  
that I doe from my heart  
abhorre, detest and abiure  
as impious and hereticall,  
this damnable doctrine, and  
position, That Princes  
which be excommunicated

or

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or deprived by the Pope,  
may be deposed or murdered  
by their Subjects, or any  
other whatsoever.

And I doe belecue, and in  
my Conscience am resolved,  
that neither the Pope nor a-  
ny person whatsoever, hath  
power to absolve me of this  
Oath, or any part thereof,  
which I acknowledge by  
good and full authority to  
be lawfully ministred vnto  
me, and doe renounce all  
pardons, and dispensations,  
to the contrary. And all  
these things I doe plainly,  
and sincerely acknowledge  
and sweare, according to  
these

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these expresse words by me  
spoken, and according to  
the plaine and common  
sense, and vnderstanding of  
the same wordes, without a-  
ny equiuocation, or mentall  
euation, or secret reseruati-  
on whatsoeuer. And I doe  
make this recognition, and  
acknowledgement heartily,  
willingly, and truly, vpon  
the true faith of a Christian:  
So help me God.

*Barbara Smyth  
in the m. glasson*

Philale. **T** Here is indeede betweene  
this Oath, and the for-  
mer, established by the Councils of To-  
ledo, a perfect harmony, if we respect  
the substance of the matter in them,  
sane the former oath is more generall,  
and concise: the latter more diffi-  
cult and particular. And therefore I would  
intreate

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*intreate you for my more cleare and distinct apprehension thereof, to resolve it into the severall heads and branches of which it doth consist.*

*Theo.* I shall presently give you satisfaction herein. In an Oath, there is, *ſ*y matter or truth which we swear, or the forme and manner how we are to swear. The manner of taking this Oath, is to swear plainly, sincerely, and without all equivocation, mentall reservation, or secretes interpretation, *a* in Justice, judgement and truth: otherwise than that infamous heretique *b* Arius swore, who being demanded by the Emperour whether he would subscribe vnto the *Nicene Faith*, which condemned his heresie, denying the Godhead of Christ; hee forthwith yeelded heereunto: and being further required by the Emperour (suspecting his dissimulation) to swear vnto the same Faith: he writ his owne hereticall confession, subscribed it, hid it in his bosome; and then hauing a mentall relation vnto this confession,

a Ier. 4. 2.

b Socrat. Hist.  
lib. 1 cap 25.  
Niceph. Hist.  
lib. 8. c. 5.

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on, he tooke an Oath, that he had truly, and from his heart subscribed. In which perfidious action, the wretched heretique was either ignorant, or wilfully forgetfull, that

by *whatsoever* art of words any man *c* Isidor. Hispa. sweareth, yet God who is the witnesse *Senten. lib. I. cap. 31.* of the conscience accepteth it, as hee *Bern. de inter Dom. c. 1.* doth to whome the Ooath is made.

The matter or maine subiect of this Oath, which is the principall thing wherof I conceiue you desire to haue a more distinct and full vnderstanding, may to this purpose be resolued into these ensuing assertions.

1. **O**Vr Soueraigne Lord King IAMES is the lawfull King of this kingdom, and of all other his Maiesties Dominions and Countries.

2. The Pope neither by his  
C                      owne

owne authority, nor by any other authority of the Church, or of the Sea of Rome, nor by any other meanes, with any others helpe, can depose his Maiestie.

3. The Pope cannot dispose of any of his Maiesties Kingdomes and Dominions.

4. The Pope cannot giue authority to any forraigne Prince to inuade his Dominions.

5. The Pope cannot discharge his Subiects of  
their

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their Allegiance vnto his  
Maiestie.

6. The Pope cannot giue licence to one, or more of his subiectes to beare armes against him.

7. The Pope cannot giue leaue to any of his Subiects, to offer violence vnto his royall person, or to his gouernement, or to any of his Maiesties Subiects.

8. Although the Pope shall by sentence excommunicate, or depose his Maiestie, or obsoleue his sub-

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iects from their obediēce,  
notwithstanding they are  
to beare Faith and true  
Allegiance vnto his Ma-  
iestie.

9. If the Pope shall by sen-  
tence excommunicate or  
depose his Maiesty neuer-  
thelesse his subiects are  
bound to defend his per-  
son and Crowne against  
all attempts and conspi-  
racies whatsoeuer.

10. If the Pope shall giue  
out any sentence of ex-  
communication, or depri-  
uation against his Maiesty;  
notwithstanding his sub-  
iects

iects are bound to reueale  
all conspiracies, and trea-  
sons against his Maiestie,  
which shall come to their  
hearing and knowledge.

11. It is hæreticall and de-  
testable to hold, that Prin-  
ces being Excōmunicated  
by the Pope, may be de-  
posed or murthered by  
their subiects, or any o-  
ther.

12. The Pope hath not po-  
wer to absolue his Maie-  
sties subiects from their  
Oath of Allegiance, or  
any part thereof.

Philaletes, By these assertions thus distinctly proposed, I confesse I do conceive the principall contents of the oath more clearly then before : but I would not only have a full and through apprehension of this oath, but likewise upon any occasion, for the more expedite performance of my duty unto his excellent Maiestie, readily remember it, which I shall be the better able to doe, if you would be pleased to reduce this multiplicity of assertions unto some fewer heads.

*Theodidactus.* This may easily be accomplished. There are two speciall grounds, or foundations of true Soueraignty in our gracious Lord the King. The one, that receiving his authority onely from God, he hath no superior to punish or chastise him but God alone. The other, that the bond of his subiects in obedience unto his sacred Maiestie is inviolable, and cannot be dissolved. These two generall heads (presupposing the vndoubted trueth of the first assertion [Our Soueraigne Lord King

JAMES

*Heiuramenti  
partes verae  
sunt quod Iacobus  
fit legitimus Rex  
Angliae, Scotiae,  
Hiberniae, &c.  
Beca. controu.  
Angli. cap. 3.*

## GOD and the KING. 33

JAMES is the lawfull King of this Kingdome, and all other his Dominions and Countries ] because the most  
 \*seditious impugnors of his Majesties Crowne and dignitie, freely acknowledge it) comprise all the other assertions, as euen now I scuerally proposed them out of the oath of Allegiance.

For to begin then with the first head, seeing that when God would denounce his most heavy iudgements against wicked Kings that transgressed his Lawe, as against *Saul*, and *Rehoboam*, hee threatneth them with renting their Kingdomes from them, & making their houses desolate: the *deposing of a King*, the *disposing of his Dominions*, vnto another, the *hostile inuading of his Countries*, must needs be a grieuous chastisement; And therefore if his Maiestie hath no superiour beside God to punish him, the Pope as his Superiour cannot by any means whatsoeuer depose him, dispose of his dominions, inuade his countries; which is

\*Euery English Catholicke doth professe his Maiesty to be his true and lawfull King.  
*Parsons* in his iudgement of the Apology. part. 1. numb. 22v

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the effect and substance of the second, third, and fourth assertions.

*Philalethes.* Doth the same generall ground of his Maiesties Kingly Soueraignty comprehend the rest of the assertions?

*Theodidactus.* No, for they are all contained within the limits of the second principle of Royall Soueraignty: that the bond of the kings subiects in obedience unto his Maiestie is inuiolable and cannot be dissolved. This will be euident vnto you by a compendious recitall of the chiefe parts, and duties of Allegiance from a Subiect to his Prince. And we cannot learne these duties from a better Master then God himselfe, who hath so exactly taught them in his sacred word.

The generall duty which God enioyneth vpon all men, *to eschue euill & do good*, is diffused through the particular duties of euery man; whether it be the duty of a seruant vnto his Master, of a sonne vnto his father, or of a subiect vnto his Prince.

# God and the King. 35

Prince. And in the Allegiance of a  
 Subject vnto his Soueraigne, the  
*euill* he is to *eschue*, is *euill in action*,  
 for he is not to <sup>b</sup> touch him with any <sup>b</sup> Psal 105.  
 hurtfull touch, nor to <sup>c</sup> stretch out <sup>c</sup> 1 Sam. 15.  
*his hand against his sacred person*, nor  
 so much as to affright, or disgrace  
 him by cutting the lap of his gar-  
 ment: *Euill in words*, for <sup>d</sup> *hee is not* <sup>d</sup> Exod. 22.  
*to curse his Ruler*: *Euill in cogitati-*  
*ons*, for he is not to <sup>e</sup> *curse the King* <sup>e</sup> Eccles. 10.  
*in his thought*. So likewise the good  
 which he is to do out of obedience  
 vnto his Prince, is in deede, by <sup>f</sup> pay-  
 ing tribute vnto him for his Regall <sup>f</sup> Rom. 13.  
 support, by fighting his battailes  
 with *Ioab*, aduenturing his life with  
*Dauid*, to vanquish his enemies: in  
 speech, by reuealing with religious  
 & *Mordecai* the treasonable designe-  
 ments of *Bigan*, and *Terefb*, by pow-  
 ring out prayers <sup>h</sup>, and supplicati-  
 ons for his welfare: in thought, by  
 esteeming, and honouring him  
 from the heart, and out of <sup>i</sup> consci-  
 ence, as the <sup>k</sup> *anneinted of the Lord*, <sup>i</sup> Rom. 13  
*Gods holy ordinance, and Minister*, <sup>k</sup> Esay 45  
 and

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1 Pſal. 81.

m 1 Pet. 2.

n 1 Pet. 2.

o Prou. 8.

and as a God vpon earth: for this is to obey him for the <sup>m</sup> Lords ſake, to feare God, and honour the King: n when we feare God by whom the <sup>o</sup> King raigneth, and his throne is eſtabliſhed.

Now if the Subiects of our Soueraigne out of their *Allegiance* vnto his Maieſty, are not to lay violent hands vpon his ſacred perſon, but to ſuccour and defend him euen with the hazard of their liues: not to curſe him with their tongues; but to bleſſe him by prayers and ſupplications, and preſerue him by diſcouering all attempts againſt his life and dignitie: not to harbour in their ſoules any euill thought of him; but from their heart to honor him as Gods Vicegerent heere vpon earth: and *the bond of this allegiance* ( as the ſecond ground of kingly Soueraignetic auerreth ) *is inuiolable, and cannot by any meanes be diſſolued*; then although the Pope doth arrogantly preſume

sume to discharge them from their  
allegiāce vnto his Maieſty, to absolue  
them from their oaths of obedience, to  
giue licence vnto them to beare arms  
against him, and offer violence vnto  
his person, to excoꝛnunicate & depose  
his Maieſtie; all these impious and  
irreligious practises are in vaine,  
and notwithstanding, they are not  
to depose, or murther his Maieſtie,  
or any way to offer violence vnto  
his sacred person, crowne, and dig-  
nitie; but to defend him against all  
conspiracies, to reueale all treasons  
against his Maieſty, and beare vn-  
to him faith and true allegiance.

Philaletthes. I do now fully con-  
ceiue how the two props and pillars  
of Supreme authoritie in his excel-  
lent Maieſtie, which you haue pro-  
posed, doe briefly and as it were by  
way of Epitome, comprise all the  
chiefe and materiall points of the  
oath: and although I am most assu-  
red in my conscience of their firme-  
nesse and immouable stabilitie in  
the truth; yet to be the more enabled  
for the iustifying of them vnto others,  
I would

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*I would request you to shew how these pillars are supported, and vpon what foundations they are built.*

*Theodidactus.* Heereunto I doe willingly condescend, and wil first discouer vnto you the foundations of the first proppe, or pillar; Our Soueraigne Lord King *James* receiuing his authority onely from God, hath no Superiour to chastise and punish him but God alone.

The auncient practise of this Kingdome is cleere for this truth: *Bracton* \* twenty yeeres chiefe Iustice vnder Henry the third, in his \* customes of England saith: there are vnder the King free men and seruants are subiects vnto his power, as also whatsoeuer is vnder him; and he himselfe is subiect to no man, but only vnto God. And again: if there be any offence committed by him, for as much as there is no breue to enforce or constraîne him, there may be supplication made that hee would correct and mend his fault: which if he shall not doe; it is abundantly

\* Ball.

\* *Costena:*  
*rubrica. 35.*

*Et ipse sub  
nullius in sa-  
lum sub Deo.*

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dantly sufficient punishment for him  
 that he is to expect God a reuenger :  
 for no man may presume \* iudiciously \* Disquire,  
 to examine his doings, much lesse to  
 oppose them by force and violence.  
 And this is no other kingly Soue-  
 raignty than God himselfe hath  
 giuen vnto his Maiesty, I counsell  
 thee (saith God by the mouth of  
 Salomon) to keepe the Kings com- p Eccles.8.  
 mandement, and that in regard of  
 the oath of God, be not hasty to goe  
 out of his sight, stand not in an euill  
 thing, for he doth whatsoeuer pleaseth  
 him. Where the word of a King is,  
 there is power, and who may say vnto  
 him what dost thou? An euident te-  
 stimony that as Kings are subiect  
 vnto God, whom, q We are to obey q Act.5.  
 rather then men, so they are subiect  
 onely to God, and haue no mortall  
 man their Superiour who may re-  
 quire of them an account of their  
 doings, and punish them by any  
 iudiciall sentence.

And this diuine veritie was not  
 onely taught by Salomon, but like-  
 wise

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wise by his father *Dauid*; who out of a consideration of the eminencie of this regall authority, subiect onely vnto the seuerer iudgement of God, powreth out before him this penitent confession: *'Against*

*1 Psal. 51. 6. thee against thee onely haue I sinned. Against thee onely: for he was a King (saith \* Ambrose) not bound vnto*

*\* Apolog. Dauid, cap. 4. & Lib. 2. Epist. 7. the bond of crimes, and are not called vnto punishment by any law, being safe by the power of command: therefore Dauid sinned not against man, vnto whom hee was not obnoxious, agree Arnob. in regard of punishment; but of Cassiod. Beda. in admonition onely, and reproofe, Glossa, ord. Enbyus in 51. Psal. 51. Dydimus, Cyrill. Nicesias in Aurea catenis in 50. Psalm. Leo 4. 2. 9. 7. c. No: sic compentent.*

*2 Sam. I 2.* Hereupon the Prophet *Nathan* hauing vied this Preface (thus saith the Lord,) admonished King *Dauid* that hee would expiate his sinne by repentance, but he gaue no sentence against him whereby according to the Law he might be adiudged vnto death. For if *Nathan* had giuen any such

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such sentence against *Dauid*, he should haue had power to depriue him of his life, and so of that which he enioyed by his life, his Regall authority, which God only can take away from Princes, because he alone bestoweth it vpon them.

For from whence haue they receiued their Soueraignty to bee here vpon earth as Gods ouer men? God himselfe answereth, *I* (and not any Creature whatsoever) *haue said ye are Gods*; and as by my word the world was made, so are yee appointed by the same word to rule the world. Who hath giuen vnto them their kingdoms? the most high, *he ruleth in the kingdomes of men, and giueth it to whomsoeuer he will*. What power hath seated them in their thrones? The power of the Almighty, *Reges* (as the vulgar translation readeth it) *collocat in solio*, he placeth Kings in the throne. And by whom doe they sway their Scepters, and gouerne their Kingdomes? By Gods speciall

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x Pro. 8.

y Psal. 47.

z 2 Sam. 12.

a 1 King. 2.

b 1 King. 11.

c Psal. 21.

d Psal. 89.

e 2 Chron. 9.

f 2 Sam. 14.

g Psalm. 82.

speciall authority : *x By me* (saith God himselfe) *doe Kings raigne, and decree iustice*, by his immediate power who is *Lord and King of all the earth*. And to descend vnto particulars, doth not God by the mouth of his Prophet *Nathan*, tell *Dauid* *z I annointed thee King ouer Israel* ? Doth not *Salomon* acknowledge, that *a the Lord hath established him, and set him on the throne of his Father Dauid* ? Was it not the saying of the Prophet *Abiya* in the person of God vnto *Ieroboam*, *b I will giue the kingdome vnto thee* ? Neither the kingdome onely, and the power of Princes, but all things else proper vnto them, are after a peculiar manner Gods. Their *c Crowne*, their *d anointing*, their *e Scepter*, and throne are Gods, and their persons adorned with all these, are so diuine and sacred, that they themselues are the *f Angels of God*, and *g Sonnes of the most high*.

*Phislaethes*. If the persons of Princes

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*Princes are so sacred, and their authority is thus wholly from God, how is it said in the holy Scriptures that some of the Kings euen now mentioned were made by the people, and so receiued their Regall power from them, and by their election?*

*Is it not said of Saul, <sup>h</sup> that all the people went to Gilgal and there made him King before the Lord?*

*h 1 Sam. 11.*

*15.*

*Of David, the men of Iudah anointed David king of Iudah, the Elders of Israel anointed David king ouer Israel.*

*i 2 Sam. 5*

*Theodidact. <sup>k</sup> Zadock the Priest and Nathan the Prophet anointed Salomon King, and the Lord also anointed him, otherwise he had not beene the Lords anointed, but the anointed of Zadock and Nathan. The Lord anointed Salomon as Master of the substance, and gaue vnto him Regall power; Zadock and Nathan anointed Salomon as Master of the Ceremonie, and declared that God had giuen vnto him this power. For out-*

*k 1 King. 1*

D                      ward

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1 Esay 45.

m 1 Chro. 16

22

ward vnction doth not confer vpon Kings their authority, (when without it<sup>l</sup> *Cyrus*, and before the vse thereof some of the Patriarches ouer their families were the *annointed of the Lord*; ) but it is a *signe* only of Soueraignty, because if we poure oyle into the same vessell with any other liquor, it will be alway vppermost.

n 2 Sam 3.

o 1 Sam. 16.

2 Sam. 5.

p 1 Sam. 10. 1

q Ibid.

r Acts 1.

The Elders then of *Iudah* and *Israel*<sup>n</sup> anointing *Dauid* King, did manifest him to be their King; but did not giue vnto him the right vnto his kingdome, this was onely from the <sup>o</sup> *Lords appointing*.

In like manner *Saul* first *Pan-*  
*nointed by the Lord to be Captaine*  
*ouer his inheritance*, vpon the petition of the people <sup>q</sup> *set a King*  
*ouer them by the Lord*, and chosen immediatly by God to be a King, as <sup>r</sup> *Mathias* was to be an Apostle by *casting lots*; God *made him king*, he only gaue vnto him kingly power, and not the people; who notwithstanding after all this, are said

to

# GOD and the KING. 45

to \* *make him King*, by approuing חֲמִלִיךָ  
 him as made by God, and recei- Consecrasti e-  
 uing him into the possession of gem. Est Ver-  
 his kingdome to exercise his re- bum terisa  
 gall authority, whom the sonnes conjugationis,  
 of Belial had reiected. The people quod cōmēffe-  
 then made Saul King, not by giuing rat duplicem  
 vnto him the right of his king- actionem, pro-  
 dome, but by putting him into the pse significat  
 possession of his kingdome to facere regnare;  
 raigne ouer them: For the lewes ¶ regnare est  
 by Gods speciall \* commande- regiam exer-  
 ment being to make such a one cere potestatem  
 King, whom their Lord God had quasi diceret,  
 chosen, vnto whom their Lord fecerunt, et  
 God had giuen Regall authority; regiam pote-  
 from their Lord God, and not from statem exerce-  
 themselues; from heauen, and not ret: Iesusa  
 from earth, was the Sōuerainty Pineda lib. 1.  
 of their Princes. cap. 2. de rebuo  
Salomonis.  
Deu. 17. 15

For as in the spirituall Graces  
 which God mercifully bestoweth  
 vpon the faithfull, neither the out-  
 ward ministry of Paul in plan-  
 ting, nor of Apollo in watering, is  
 anything, but " God giueth the in- u I Cor. 3. 7  
 crease: So in the ciuill power which

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God vouchsafeth vnto Princes, the people are not *any thing* in regard of giuing this authority, but God onely is the free Donor thereof.

Philalethes. *Although the power of Princes is not from the people, yet it is oftē deriued vnto them from their noble progenitors by succession, or obtained through their owne prowesse, and by lawfull conquest; how then is it only and immediatly from God?*

Theodidactus. *Succession and lawfull conquest, are Titles whereby princes receiue their authority, they are not the originall and immediate fountaine of this authority. Heate, moisture, colde, drinesse, and our tempter arising from them, (whiles we are miraculously fashioned in our mothers wombe) are preparations whereby our bodies are made fit receptacles for our soules; but the y creator of our soule is God: So Princes haue iust claime vnto their Soue-*

## God and the KING. 47

Soueraigne power by the *Titles of succession, and conquest*; but the prime author of their power is God. *Inde illis est potestas* (saith <sup>2</sup> *Tertullian*) *unde spiritus: thence* <sup>2</sup> *Apologes.* *haue they their power whence their* cap. 30  
*spirit. And before him* <sup>a</sup> *Irenaeus: Cu-* a Lib. 5. cons.  
*ius iussu nascuntur homines, eius* Har.  
*iussu constituuntur principes: By*  
*whose appointment they are borne*  
*men, and made reasonable crea-*  
*tures, (and that is by God onely,*  
*who* <sup>b</sup> *infuseth into them their soule* b Lombard lib.  
*by crea ing it) by his appointment* 2 Senten. di-  
*are they made Princes. And as they* stinct. 17.  
*receiue their power only from*  
*God, so for the good or euill ad-*  
*ministration thereof, they are ac-*  
*countable only vnto God, as vn-*  
*to their Superior, and not vnto a-*  
*ny mortall creature. God onely*  
*maketh them Kings, and God on-*  
*ly can vnmake them, and deiect*  
*them from their thrones.*

*Philalethes. Were not the Priests amongst the Iewes Superiours vnto their Kings, to iudge and de-*

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*throne them, if they were delinquent?*

*Theodidactus.* No, rather Priests were subiect vnto Kings, and punished by them for their offences.

c 1 Sam. 2. *Abimelech the Priest acknowledged*

15 *ged himsef King Sauls seruant:*

*Let not the King impute any thing vnto his seruant, saith Abimelech speaking of himsef. And againe vnto King Saul: thy seruant knew nothing of this. And lest it might be thought that these words were vttered by a timorous spirit, vnto*

d 1 King 1. 32 *Saul a Tyrant; Dauid a religious Prince calleth Zadock the Priest his seruant. Neither was Salomon behnde Dauid his father in the knowledge of his Soueraigne authority ouer Priests, when he deposd Abiathar the high Priest, and placed Zadock in his roome.*

c 1 King. 2. 17

1 King. 2.

*Phalalthes. Inde de the 1 text saith: Salomon cast out Abiathar from being a Priest vnto the Lord: but some attribute this fact of deposition vnto Salomon as hee was a Prophet:*

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*Prophet*: because it immediately followeth in the same text, that he might fulfill the words of the Lord against the house of Eli.

*Theodidactus*. The fulfilling of this prophesie was not the motiue that excited *Salomon* to depose *Abiathar*, but *Abiathars* & conspiracie and treason with *Adoniah*: for the words that he might fulfill, &c. do not shew the cause why *Salomon* did cast out *Abiathar*, but the consequent of this fact, which was foretold by a *Prophet*, but not accomplished by *Salomon* as a *Prophet*. Men foretell things to come as *Prophets*, they doe not put the things foretold in execution as *Prophets*: For then the *Souldiers* were *Prophets* casting lots vpon Christs garment, that the Scripture might be fulfilled; *Herod* was a *Prophet* fulfilling the Prophecie of *Ieremie*, by murdering the Innocents. And many other instances might be giuen in this kind, which I passe ouer, be-

g I King. I. 7.

h Iohn 19.

i Mat. 2.

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cause the maine point which occasioneth the producing of them, the subiection of Priests among the Jewes unto their Kings, is ingeniously acknowledged by some of the Iesuits. In the old Testament (saith<sup>k</sup> one of the first and chiefeft of that seditious order) under the Law of nature, or of Moses, Priests were subiect unto Kings.

Philalethes. I haue heard of other Romanists that haue exalted the Iewish high Priests aboue the thrones of Kings, and that doe alledge vnto this purpose some particular examples. As of the high Priest<sup>l</sup> Azaria, who with fourescore other Priests, <sup>m</sup> Valiantly assailed King Oziah strocken with the leprosie, for burning incense vnto the Lord; <sup>n</sup> did thrust him by force out of the Temple; according to the Leviticall<sup>o</sup> Law against Leapers, constrained him to goe out of the Citie, and deprived him<sup>\*</sup> of his Kingly authority. Of<sup>p</sup> Iehoiada, who being chiefe Priest, caused Queene Athalia

k *Salmer. trac.*  
63. *de potesta-*  
*te ecclesiast. &*  
*secul.*

l 2 Chro. 26.  
m *Allen. defen.*  
*Eng. Cath.*  
cap. 5.

n *Allen ibid.*

o *Leuit. 13.*

\* *Auctoritate*  
*egnandi Bell.*  
*lib. 5. de Pont.*  
*Rom. cap. 8.*  
p 2 King. 11.

lia to be slaine, because she <sup>\*Foucrer cul-</sup> maintai-  
ned the Idolatrous worship of Baal, <sup>tum Baal. Bel-</sup>  
and made Ioas King in her stead. <sup>larm. lib. 5. de</sup>  
<sup>Pont. cap. 8.</sup>

Theodidactus. These facts of A-  
zaria and Iehoida, if they were  
sincerely related out of the booke  
of God, they would make little  
for the superiority of Priests ouer  
Kings: For first the Scripture saith  
not that Azaria violently assailed  
Oziah, or did by force thrust him  
out of the Temple: he was <sup>q 2 Chro. 26.</sup> com-  
pelled (without any force from <sup>20.</sup>  
Azariah) by the immediate hand  
of God, striking him with leprosie  
to goe out thence. And when it is  
said Azaria the chiefe Priest with  
others, caused Oziah hastily to de-  
part from the Temple, this (as <sup>\* Antiquitat.</sup>  
Iosephus doth testifie) was onely by <sup>\* Iudai. lib. 9.</sup>  
words & admonition. And <sup>cap. 11. whom</sup> Chry-  
sostome giueth the reason, For the <sup>Caesar doth</sup>  
office of a Priest is onely to reprove, <sup>follow vpon</sup>  
and freely to admonish, not to moue <sup>the 2 Chro. 26.</sup>  
armes, nor to vse bucklers, nor to <sup>Guā lepra Sa-</sup>  
shake a Lauce, neither to bend a <sup>cerdotes Regem</sup>  
bowe, nor to shoote forth darts, <sup>leprosum ad</sup>  
<sup>festine egres-</sup>  
<sup>endum monet</sup>  
<sup>De Verb. Isaia</sup>  
<sup>but Sid. d. m. Ho. A.</sup>

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*but onely to argue and freely to admonish.*

Neither did *Azaria* depriue *Oziah* of his Kingly authority, which he held vnto his death: for he was <sup>f</sup>*sixteene yeeres old when hee was made King, reigned two and fifty yeeres,* \* and dyed being three-score and eight yeeres old. And although by reason of his leprosie dwelling a part according vnto the prescript of the <sup>u</sup>Law, his Sonne *Iotham* was his Vicegerent to <sup>x</sup>rule the Kings house and the people of the Land: yet vntill *Oziah* was buried with his fathers, *Iotham* reigned not in his stead, he had not the right of the kingdome.

f 2 King. 15.

\* Ioseph lib. 9.

Amiq. cap. 11.

t 2 King. 15.

u Levit. 13.

x 2 Chro. 26.

ver. 21.

y Ibid ver. 23

*Philaethes.* You haue giuen a sufficient answer vnto this example of *Azaria*; but the other of *Iehoida* seemeth to haue more difficulty.

*Theodidaetus.* In this instance likewise I shall, I trust, easily giue you satisfaction, if you will but call vnto minde, first how *Ahazia*

<sup>z</sup> Sonne

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⁊ Sonne of Ioram and a King of Iu- <sup>z 2 King. 8.</sup>  
dah, dying, his mother <sup>b</sup> Athalia <sup>a 2 King 9.</sup>  
slew all the Kings seede save Ioas the <sup>b 2 King. 11.</sup>  
sonne of Abazias, whom <sup>c</sup> Iehoshe- <sup>c 2 Kin. 11. 2</sup>  
ba his Aunt, and wife vnto Iehoida  
the high Priest, had stollen from a-  
mong the Kings Sonnes that should  
be slaine, and hid him in the house  
of the Lord sixe yeeres.

Secoundly, that Iehoida not as  
high Priest but as Ioas Vnckle by  
marriage, and a protector ouer him  
by reason of this alliance; and not  
alone, but <sup>d</sup> with the Captaines of <sup>d 2 Chro. 23.</sup>  
hundreds, with the Leuites out of all  
Cities, and with the chiefe fathers  
of Israel, brought forth Ioas King  
Abazias Sonne, did put vpon him  
the crowne, and declared him to be  
King, who was rightfully so, both  
by the title of suecession, & <sup>e</sup> Gods <sup>e 2 Chro. 23.</sup>  
owne speciall appointment. <sup>11.</sup>

Thirdly, after they had thus fea-  
ted Ioas in his Regall throne, by <sup>f 2 Chro. 23.</sup>  
his authority, Iehoida comman-  
ded Athalia as a bloody vsurper  
of the kingdome, to be slaine: so  
that

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that indeed *Ioas* the true heire of the Scepter of *Judah*, and not *Iehoida* the Priest, punished *Athalia* vsurping the crowne.

*Philaethes*. I doe now plainly perceine that such as endeauour to aduance the Miter aboue the Crown, the Priesthood aboue Regall power, haue no ground hereof in the old Testament : yet peradventure out of the new Testament they may alledge somewhat for this preposterous subordination.

*Theodidaëtus*. If Kings before the comming of Christ had supreme authority ouer Priests and all sorts of men within the circuit of their iurisdictions : Christ since hath not diminished, or embased their Soueraignty. *Audite Iudei, Tract. c. lxx. & Gentes* (saith Saint \* *Augustine* in *Iohannem*. speaking in the person of his Sauiour) *audi circumcisio, audi preputium, audite regna terrena, &c.* Harken yee Iewes, hearken ye Gentiles, hearken Circumcision, hearken vncircumcision, heare all earthly king-

# GOD and the KING. 55

kingdomes; I doe not hinder your ruling and raigning in this world, my kingdome is not of this world, it is heavenly and spirituall. And therefore <sup>g</sup> Christ hath not made Lawes <sup>g Hom. 23. nu.</sup> to overthrow policies and States, but <sup>13. ad Rom.</sup> for the better ordering and establishing of them.

Is not this one of his inuiolable decrees promulgated by his elect seruant and Apostle <sup>h</sup> Saint Paul: Let every soule be subiect unto the higher powers. <sup>h Rom. 13.</sup>

Philalethes. What higher powers?

Theodidactus. Such as beare the Sword, to whom tribute is due. And hence <sup>\*</sup> Augustine, Chrysostome, <sup>\* Iesuita Perer. disputat. 10. nu. 13. ad Rom.</sup> and almost all the Ancients, haue understood Paul to <sup>\* Atque omnes</sup> speake, tantum, onely of secular <sup>fere vestres.</sup> powers.

Philalethes Who are subiect unto these higher secular powers? <sup>\* Chrysost. in 13. ad Romanum</sup>

Theodidactus. Every soule, <sup>\* al-</sup> though an Apostle, an Euangelist, <sup>Theodor. Theophil. Occumen</sup> a Prophet, who soeuer he be. This doe accord. the

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iA&s 25.

the Apostle Saint *Paul* himselfe did testifie in his own person who stood at *Casars* iudgement, where (saith he) *ἐπεὶ ἔτι ζῶντας*, I ought to be iudged, vnto whose sentence out of duety I am to submit my selfe.

k Iohn 19.

And no maruel if Saint *Paul* acknowledged himselfe subiect vnto *Cesar*, when his Master Christ paid vnto him tribute, and confessed one of *Casars* subordinate Magistrates, *k Pilate* to haue power ouer him, and that *giuen from aboue*.

l Heb.

m 1 Pet. 5. 2.

n 1 Pet. 2. 13.

Our eternall *High Priest*, as man, thus humbling himselfe vnder the command of *ciuill powers*; his chiefe Disciple Saint *Peter* also writeth vnto his fellow *Presbyters*, whom he exhorteth to feede the flocke of God, that they would submit themselues vnto the *King*, as vnto the Superior.

*Philalethes*. These two exhortations of S. *Peter* that his fellow *Presbyters* would feed the flocke of God, and

and also submit themselves unto Kings, seeme to bee repugnant one to the other; for Kings that haue giuen their names to Christ, are sheepe of Gods folde, and so to<sup>o</sup> obey their spirituall Pastors, hauing ouer-sight of them. And if Kings are to obey their spirituall Pastors, how are spirituall Pastors subiect vnto Kings?

o Heb. 13.

*Theodidaetus*, p. All the tribes of Israel (and therefore the Tribe of *Leui* and the Priestes) witnessed that the Lord had said to David thou shalt feed my people Israel. And King David himselfe calleth them his <sup>9</sup>sheepe: Kings then are also Pastors, and all within their dominions, euen Priestes themselves, are sheepe of their fold.

p 2 Sam. 5.

q 2 Sam. 24.

David cum Angelum vidisset percutientem in

*Philalethes*. This instance doth not satisfie the doubt I moued, but rather doth strengthen it: for how can Kings and Priestes be mutually Pastors one to another?

plebem, ait, ego peccavi, & ego pastor malignus feci, & hic grex quid fecit? Ambrosius, Epist. 28.

*Theodidaetus*. After a diuers manner. A Pastor, or Shepheard (saith <sup>r</sup> *Chrysostome*) may with great

Lib. 2. de Sacerdotio.

great authority inforce his sheepe  
to suffer the curing of their wounds,  
when they are not willing herunto,  
and may compell them to keepe in  
fertile and safe pastures, if they goe  
astray and feed in barren places. Such  
kinde of Pastors by a borrowed  
speech are Kings, who may com-  
mand their Subiects by the terror,  
and compulsion of corporall pu-  
nishments. But Bishops or Priests  
(as the same <sup>s</sup> Chrysostome spea-  
keth) are to mooue men by perswas-  
ion, spiritually to be cured, and not  
by offering violence, as Lords ouer  
Gods heritage.

*Ibid.*

1 Pet. 5. 3.

1 Pet. 5. 5.

As therefore all the faithfull  
are to submit themselues one to a-  
nother, in Christian reproofes, and  
admonitions, So Princes are to be  
obedient vnto spirituall Pastors,  
beseeching them as Embassadors  
from Christ, and deliuering vnto  
them his heauenly message. And  
if Princes by this message lear-  
ning what is acceptable vnto God  
shall by their authority enioyne  
it

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it publicquely to be embraced, they may enforce the same *spirituall Pastors* to obey his command by temporall chastisements.

A Prince sayling vnto some forraine port in his owne shippe, and guided by his owne subiects, in this maritime passage he submitteth himselfe vnto the conduct and direction of the Pilot; whom notwithstanding, if he wilfully erreth in the performance of his duty, he may seuerely punish with losse of liberty, goods, or life: So Princes in the Church, which the Ancients haue resembled vnto a ship, walking towards the port of Heauen, they are to harken vnto the meanest of Gods Seruants, sincerely declaring vnto them the sacred will of God; yet if they shall publish rather their owne errors then Gods truth, or otherwise offend, Princes may correct and punish them, and they are patiently to obey.

Princes then owe obedience

E

vnto

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x Iohn 20.

y De dignitat. 7  
Sacerd. cap. 3.

*Ambrose* is more excellent, nothing more sublime than a Bishop. And

z Ad Scapulam

which respect<sup>z</sup> *Tertullian* in the name of all the Christians in his dayes saith: *We honour the Emperour in such sort as it is lawfull for vs, and expedient for them, as a man next vnto God, and obtaining from God whatsoeuer he hath, and only inferiour vnto God.*

*Philaletes.* Did any other Fathers of the primitive Church acknowledge this eminent Soueraignty in the Emperors of those times?

\* Lib. 3.

*Theodidactus.* As many as had occasion to write hereof. \* *Optatus* saith: *There is not any man aboue the Em-*

Emperor. \* *Chrysostome* saith of the \* *Hom. 2. ad pop*  
*Emperour Theodosius* : He had no Antiech,  
 man equall vnto him vpon earth,  
 he was the toppe and head of all men  
 vpon earth. \* *Cyrrill* writeth vnto \* *Praefat. lib.*  
*Theodosius the younger* : *Vestra se-* *aduers. Iulian.*  
*renitati*, vnto your excellency there  
 is no state equall, much lesse Su-  
 perior. \* *Agapetus* affirmeth of the  
*Emperor Iustinian*, he hath a higher *In par. m. 1.*  
 dignitie then any man; he hath not *cap. m. 31*  
 vpon earth any higher than him-  
 selfe.

*Philalethes*. If the auncient Fa-  
 thers of such different times ( for be-  
 tweene *Optatus* and *Agapetus* there  
 were neere two hundred yeeres ) almost  
 in the phrase of speech so extolled the  
 dignity of the Emperor; when did the  
 Bishoppe of Rome challenge his pre-  
 tended Eminency aboue the Empe-  
 rour?

*Theodidactus*. Not fife hundred  
 yeeres after Christ : For then  
*Pelagius* the first Roman Bishop  
 of that name, thus writeth vnto  
*Childebert King of France* : \* with

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*a* Epist. 16. *ad* *a* how great study and labour are wee  
*Childeb. tom.* to strine, that for remouing the scan-  
*2. Concil.* dall of suspition, we may minister the

obsequiousnesse of our confession un-  
 to Kings, vnto whom the holy Scrip-  
 ture commandeth vs to be subiect.

*b* Lib. 2. Epist.  
*Epist. 61.*

Christ: for about that time *b* Gre-  
 gorie the great, likewise Bishop of  
 Rome, religiously confessed, that po-  
 wer was giuen from aboue vnto the  
 Emperor aboue all men. And then  
 reckoning himselfe in this num-  
 ber of all men, *c* addeth; I being sub-  
 iect vnto your command, not out  
 offained humility, but out of con-  
 science and duty, on both parts haue

*c* Ego in a fioni  
 subiectus.

*d* Qued debui.

paid what *d* I ought, because I haue  
 yeelded obedience vnto the Emperor,  
 and not holden my peace in what I  
 thought for God. Nay, nine hun-  
 dred yeeres from Christ, the Bi-  
 shops of Rome were in such sub-  
 iection vnto the Emperours, that  
 euen in that age the Emperours  
 punished them with the depriuati-  
 on of their Bishoprickes, if they

were

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were criminous; as *Otho* the Emperour deposed *John* the 22. for his impure and vicious life.

*Philaletes.* At what time then did the Bishop of Rome first so far exalt himselfe above the Emperours as to presume to deprive them of their imperiall Crownes, and depose them from their thrones?

*Theodidactus.* More then a thousand yeeres from the ascension of our blessed Saujour. *Gregory* the seuenth, otherwise called *Hildebrand* chosen Bishop of Rome<sup>e</sup> about the yeere of our Lord 1073.<sup>e</sup> *Bellar. in Chron.* was the first that did attempt this prophane and scandalous outrage against the Emperour *Henry* the fourth.

I read and read again (saith *Otho* <sup>f</sup> *Lego & rele-*  
*Frisingenfis*, an *Hyflorian* liuing <sup>20.</sup>  
neere the times of *Hildebrand*) *Lib. 6. cap 35*  
the gestes of the Romane Kings  
and Emperours, and so where I  
finde any of them before this man <sup>g</sup> *Nusquam*  
(*Henry* the fourth) *excommunica-* <sup>inuenio quem</sup>  
ted by the Bishop of Rome or depri- <sup>quam ante</sup>  
*hunc.*

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ned of his kingdome. And the ill successe of the chiefe *Actors* in this furious attempt of deposing this Emperour, might well haue discouraged the Bishops of *Rome* in succeeding ages to meddle againe with such vngodly enterprises. *Rodolph* Duke of *Suenia* whom (at the instigation of *Gregory* the seuenth) some of the Princes of *Germanie* had set vp to take the Empire from *Henrie* the fourth by force of armes, in fighting against this Emperour hee lost his right hand: and when by reason of that and other wounds, he was ready to breath out his distressed soule, <sup>h</sup> looking on the stumpe of his arme, and fetching a deepe sigh, hee said vnto the Bishops that were about him, behold this is the hand wherewith I did sweare allegiance to my Soueraigne Lord *Henrie*. And Pope *Hildebrand* himselfe (whiles he was in contention with the same Emperour, to depose him) by the consent of his owne people

*h* *Wespergens.*  
*Anno 1080.*

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people the Romanes <sup>i</sup> was depri- <sup>i Sigeb. anno</sup>  
 ued of his Popedome; and afterward <sup>1084.</sup>  
 lying at the point of death, <sup>& hee</sup> <sup>k Sigeb. anno</sup>  
 called vnto him <sup>one of the twelue</sup> <sup>1085.</sup>  
 Cardinals whom hee loued aboue the  
 rest, and confessed vnto God, S. Peter, Found this  
 and the whole Church, that he had written of  
 greatly sinned in the Pastorall charge him.  
 which was committed vnto him, and  
 that at the instinct of the diuel he had  
 stirred hatred and heart-burning  
 amongst men. For Hildebrands de-  
 posing of Henry the fourth, was  
 like the violence of a tempest, which  
 stirred up so many calamities, so many  
 schismes, so many perills of bodies and  
 soules, that it alone (saith Otho Fri- <sup>1 Cbro. lib. 6.</sup>  
 singensis) through the fiercenesse and <sup>cap. 36.</sup>  
 continuance thereof, may sufficiently  
 prooue the greatnesse of mans mi-  
 sery.

Philaletes. Two most remar-  
 able examples: they doe cleere-  
 ly illustrate that speeche of the wise  
 man, Take not part with the sedi-  
 tious, for who knoweth the ruine  
 of them both? But all this while you  
 haue

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*have declared onely the truth of the first principle of Kingly Soueraignty in his excellent Maiesty; That receiuing authority immediatly from God, he hath no superior to punish him, or chastise him, but God alone. I would therefore now entreat you to take the same paines in establisshing the second principle of his supreme power; The bond of his subiects in obedience vnto his Maiesty is inuiolable, and cannot be dissolued.*

*Theodidactus. The principall meanes whereby the seditious sonnes of Belial doe pretend that this sacred bond may be dissolued, are either supposed crimes in the persons of Princes, as Tyranny in governing, Infidelity, Heresie, Apostasie, or Episcopall acts of the Bishop of Rome, as his dispensations, and excommunications.*

*Philaethes. How doe you prone that Tyranny in gouernment doth not vnloose this bond?*

*Theodidactus. Was not Saul a  
cTyrant,*

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¶ Tyrant, in hunting after the soule, <sup>c</sup> 1 Sam. 24.  
 and <sup>e</sup> seeking the life of David, who <sup>12.</sup>  
 was most <sup>e</sup> faithfull vnto him a- <sup>f</sup> 1 Sa 22. 23  
 mongst all his seruants, whom hee <sup>g</sup> 1 Sam. 22.  
 himselfe confessed to haue <sup>h</sup> ren- <sup>h</sup> 1 Sam. 24.  
 dred vnto him good for euill? <sup>18.</sup>

Was he not a bloudy oppressor  
 in commaunding Doeg, without  
 any iust cause of offence, violently  
 to runne <sup>a</sup> upon the Priests, and to <sup>a</sup> 1 Sam. 22.  
 slay fourescore and fve persons that <sup>18. 19.</sup>  
 did weare a Linnen Ephod; to smite  
 Nob the City of the Priests, both  
 Man, and Woman, both Cbilde and  
 Suckling, both Oxe, Asse, and Sheep,  
 with the edge of the Sword?

The blood of so many Inno-  
 cents did cry vnto God for ven-  
 geance, & by his special comman-  
 demēt (b <sup>who so sheddeth mans blood,</sup>  
 by Man his blood shall be shed,) de- <sup>b</sup> Gen. 9. 6.  
 serued death: yet David not an  
 ordinary or priuate man, but by  
 Gods own appointment designed  
 vnto the kingdome, a chiefe Cap-  
 taine and leader in the Kings bat-  
 tailes, the Kings son in law, when  
 he

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he had *Saul* deliuered into his hands, and was encouraged by his seruants to destroy him; said

**c** I Sam. 24. 7 vnto them: *The Lord keep me from doing that thing vnto my Master the Lords annointed, to lay my hand vpon him, for hee is the Lords annointed* ; and after vnto *Saul* him-

**d** Verse 14.

*selfe: wickednes proceedeth from the wicked, but mine hand be not vpon thee* : And againe vnto *Abishai*, when the Lord another time had

**c** I Sam. 26. 9 closed *Saul* into his hand; *destroy him not, for who can lay hands vpon the LORDS annointed, and bee guiltlesse* ? Which pious and religious acts of *Dauid* towards *Saul*, amongst the *Israelites* , *Optatus* hath elegantly described, the more effectually to commend them vnto Christians . **DAVID** ( saith

**f** Lib. 2. aduer. <sup>1</sup> *Optatus* ) had the occasion of victory in his hands, hee might haue cut the throat of his vnwarie, and secure aduersarie, without any labour : hee might without shedding of bloud , without any conflict, haue

haue changed a publike warre into a private slaughter. And his men, the victorie, occasion, and opportunity, encouraged him: he began to draw his sword, his armed hand was moving towards the throat of his enemy; but the perfect remembrance of Gods commandements stayed him: he withstanding his men, and the occasions inciting him, in effect thus speaketh unto them. O victory thou dost in vaine prouoke, and inuite me with thy triumphes. I would willingly conquer mine enemy: but I must rather keepe Gods commandements. I will not (saith he) lay my hands upon the Lords anointed. And so he repressed his hand together with his sword: and whiles hee feared the oyle, saued his enemy.

Philalethes. Our blessed Saviours owne precept and commandement is cleare enough for the preserving of the lines, or of any thing else belonging to our enemies: *g*o and (saith he) your enemies, *g* Mat. 5.  
blessed

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blesse them that curse you, doe good to them that hate you, and pray for them that hurt you, and persecute you.

*Theodidactus.* You say well that these words are Christs precept or commandement; our Sauours preface vnto them [ Ε'γω λέγω υμιν I say vnto you it is my decree] doth sufficiētly proue it: and the words immediatly following them (*that you may be the children of your father which is in Heauen*) are a most forcible motiue to stir vs vp readily,

h 1 Sam. 24.  
c Saluator tris  
precipit inimi-  
cis exhibenda  
quorum primū  
deligere ad Cor  
pertinet, secū-  
dum nempe  
benefacere ad  
opus, tertium  
benedicere, 1.  
bene precari  
Et orare, ad  
linguam lan-  
guis. cap. 40.  
Conco.

and with alacrity to yeeld obedience vnto this commādemēt. Although then Kings and Princes through their tyranny, persecuti- on, and oppression, should be our enemies, as *Saul* was vnto *Dauid* (*thine enemy* saith *Abisbai* of *Saul* vnto *Dauid*) yet we are to loue them from our hearts, to blesse & pray for them with our tongues, and to doe good vnto them by our actions. For these duties by our Sauours commandement are to be

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be performed of vs vnto priuate men that are our enemies; much more vnto publique persons, the Princes & Potētates of the earth. That elect vessell Saint Paul<sup>d</sup> ex- d I Tim. 2.  
horting vs to *blesse all men by our prayers, supplications, and intercessions*; presently mentioneth *Kings and all that are in authority*, as persons for whom after a more speciall manner we are to poure out our supplications vnto God. Like-  
wise Tertullian, <sup>e</sup> teaching that e In Apolog. cap. 36.  
according vnto the Christian doctrine, *to wish euill, to doe euill, to thinke euill, is indifferently forbidden vs towards all men*: thence inferreth, if we are not to offer the least of these iniuries to any man, much lesse to him that is so highly aduanced by our God, speaking of the Emperor.

Philalethes. *Who was this Emperor of whom Terrullian speaketh?*

Theodisactus. It was *Seuerus*: f In Carolo.  
for vnder him (saith<sup>f</sup> Hierome)  
Tertullian flourished.

Phila-

Philalethes. *Was this Emperor a Tyrant in his gouernment?*

*Theodidactus.* Yea, an vnbeleeu-  
ing Tyrant, an Infidell, that did  
grieuously persecute the Christi-  
ans, whom he did afflict with the  
first famous persecution.

Philalethes. *Then I perceiue by  
Tertullians iudgement; that not on-  
ly Tyranny but likewise tyranny ioy-  
ned with infidelity, doth not vnloose  
the bond of duety and obedience  
from Subiects vnto their Soue-  
raigne.*

*Theodidactus.* You may learne  
this truth from a more ancient and  
authentick author than *Tertulli-  
an*, euen from the blessed Apostle  
*S. Peter*. This holy seruant of God  
writ his first Epistle in the <sup>b</sup> time  
of *Claudius*, the Emperor, and did  
direct it vnto his Countrymen the  
Iewes, <sup>c</sup> here and there through-  
out *Pontus, Galatia, Cappadocia,  
Asia, Bithinia*, which were regi-  
ons then subiect vnto the Roman  
Emperour: For many yeers before  
*Claudius*

a *Seuerus*  
quinta post  
*Neronem*  
persecutione  
*Christianos*  
excrucianit  
OROS &  
BARO anno  
CHR. 205.  
*Sauis sum a*  
persecutione.

Baro tom. I.  
anno. 45.  
b The Remists  
in their table  
of Peter.

c 1 Pet. i.

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*Claudius* raigne, *Pompey*<sup>d</sup> the great <sup>d Sigen. Comment in lib. 2.</sup>  
made these regions Roman Pro-  
vinces. <sup>sulpitij.</sup>

And because some seducers  
(as *Iosephus* witnesseth) had per-<sup>e Iudaicarum</sup>  
swaded the Jewes vnder a pretext <sup>Antiquit. lib.</sup>  
of maintaining their liberty, that <sup>18. cap. 1. &</sup>  
tribute was not to be paid to <sup>lib. 2. de bello</sup> *Cæ-*  
*sar*, neither any mortall man was to  
be accounted as a Prince, or Lord  
ouer them, but God onely: Saint  
*Peter* exhorteth them so to be free,  
as not hauing their liberty for a <sup>1 Pet. 2. 16</sup>  
cloake of maliciousnesse, but as the <sup>17.</sup>  
seruants of God, and to feare God,  
but yet to honour the King also;  
And although Magistrates be men  
and so their ordinance, in regard of  
the persons in whom it doth reside  
but humane: yet to submit them-  
selues vnto them, for the Lords  
sake, from whom they receiued  
their authority.

*Philalethes.* This King whom  
Saint Peter would haue his bre-  
thren the Jewes to honour, and  
that

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*that as Supreme, cannot be any other then the Emperor Claudius, under whom as you haue shewed) S. Peter writ his Epistle, and whose subiects were the inhabitants of Pontus, Galatia, Capadocia, Asia, Bythinia, vnto whom S. Peter inscribed his Epistle. And S. Peter might well terme this Emperour a King, because the*  
*Præsa. Hist. 6. Romane Emperors (saith Appian) were in all their deeds and actions Kings.*

*Theodidactus. Your collection and inference is very firme, and full of truth: And therefore S. Peter exhorteth his brethren the Iewes (himselfe residing a then at Rome) to submit themselves and to be subiect vnto a prophane Infidell, a cruell Tyrant. For Claudius vpon the sight of the least prodigie, worshipped the heathen Gods after the custome of the ancient Ro-*  
*a Baro. Anno. 45. Rhemistes in their rable of Peter.*  
*b Suet. Cap. 22.*  
*c Cap. 34. Seue manes: he was natutally<sup>c</sup> so mercileffe, and giuen to blood-shed, that he would haue tortures in examinations, punishments for Parricides,*

cides, executed in his owne presence: he had most cruell searchers of all that came but to salute him, sparing not any Sexe or Age; delighted to see the faces of Fencers (whose throtes he had caused to bee cut for stumbling by chance in their sword fights) as they lay gasping and yelding up their breath: a he was excessively giuen to the wanton <sup>a</sup>Suet. cap 33 loue of women, and was also inthrall'd vnto his wines and freemen, that, as it <sup>b</sup>Suet. cap. 29 was comodious vnto them or stood with their affection, he grated honorable dignities, conferred the conductes of armies and decreed impunities or punishments.

Vnto such an vnbeleeuing & bloody oppressor, S. Peter earnestly exhorteth the beleeuing Iewes to yeeld obedience.

Phila. After what māner? In outward shew and appearance only of constraint, and because (willed they, nilled they) they were to obey?

Theo. No: for S Paul writing his Epi. <sup>a</sup>Remits in to the Romans <sup>Paul.</sup> liuing vnder the same their table of Emperor, comandeth euery soule to be <sup>c</sup>Rom. 13. subiect to the higher powers, and not because of wrath, not out of feare of outward force, or violence, but for cōscience

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d Col. 3.  
Eph. 6.

ake, & for that these higher powers are the *Ordinance of God, the Ministers of God.* And this is, as the same Apostle elsewhere admonisheth, to yeeld obedience vnto them *from the heart, as seruing the Lord, and not men.*

Which heavenly doctrine of the Apostles, was afterward often reiterated by the Fathers of the Primitiue Church in their writings, least by the fraud of sathā it might slip out of the minds of the faithfull. *Iustine Martyr* in the name of the Christians in his dates saith vnto *Antoninus* an vnbeleeuing Emperor, and a persecutor: *We only adore God, & in aliother things (not of constraint) but cheerfully performe seruice vnto you.* And *Augustine*: *The powers that are, are of God: hence we honor a Gentile placed in power, although he him-selfe, who holding Gods order giueth thanks vnto the Diuell, be vnworthy: for the power requireth it, and deserveth honor, as ordained of God.*

e Persecutio 4.  
sub. Antonino.  
Bellar. in Chro  
t. Apol. 2. ad  
Antonino impo.

Phila. *Howsoeuer Infidelity doth not dissolue the bond of a subiect in duty and allegiance vnto his Soueraigne, yet may*

*may not heresie and Apostacie?*

*Theo. Constantius, Valens, Valentinianus the yonger, were Arrian Heretiques: yet we read not that they were reiected by Orthodoxe Christians as vnlawfnl and vsurping Emperors. And (which is worse) was not Iulian an Apostata, an Idolater? yee* <sup>a Aug. I.</sup>  
*a Christian souldiers serued this vnbe-* <sup>24. Pl.</sup>  
*leeuing Lord, and when he said go forth to fight, innade such a natiō, they obeyed.*

*Phila. Some say this was for want of strength, and forces to resist.*

*Theodi. They could not want strength, when the greatest part of Iulians army were Christiāns, as it appeared instantly vpon his death by their ioynt exclamation vnto Iouinian his successor. For this army choosing Iouinian Emperōr, and he refusing to haue any Imperiall command ouer them, because he was a Christi-* <sup>b Rufin lib. 2</sup>  
*an, and they Pagans: b all of them with* <sup>hist. cap. 1.</sup>  
*one voice made answer, And we are Christians. It was not then for want of power they obeyed, but rather, as*  
*c Augustine writeth of them, they were* <sup>c in Psal. 124</sup>  
*subiect vnto Iuliā their temporal Lord,*

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*for his sake that was their eternal Lord and Master, and out of obedience vnto his commandements.*

If subiects are obliged in duty and out of conscience cheerfully to obey *Tyrannous, unbeleening, hereticall, Apostaticall Princes, as powers ordained of God*; with what alacrity then shold we be in all things obsequious vnto our *gracious and religious Soueraigne*? *Gracious* as being like vnto God, whose Vicegerent he is in this, that his clemency and mercy is *ouer all his works*; *Religious*, in that he is a zealous propugner of the ancient & Catholique faith, not onely by his Kingly power & authority, but likewise by the *learned pen of a redy writer.*

Notwithstanding some are so blinded with the Romane superstition, that they are ready vpon some pretended acts of the Bishop of Rome, as vpon his *dispensations, or excommunications*, to renounce their obediēce vnto so mercifull and pious a Prince.

Phila. *May not then the Bishop of Rome either by dispēsing with the Law which bindeth subiects vnto obedience:*

*or*

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*or with the Oath, whereby they sincerely  
swear to performe this obedience vnto  
his excellent Maiesty; vnloose the bond  
of their allegiance?*

*Theo.* The Bishop of Rome cannot  
dispence with the law of Nature; *a Aquin. 1. 2.*  
which *a* from the first beginning of the *9. 94. Art. 5.*  
*reasonable Creature is vncchangeable,*  
nor with the morall Law of God,  
*b* whose precepts are indispensable. But *b 1. 2. q. 100.*  
the duty of subiects in obedience *Art 8.*  
vnto their Soueraigne, is grounded  
vpō the law of nature; begining with  
our first begining. For as we be born  
Sons, so we are borne *Subiects*: his  
sons, from whose loines; his *subiects*  
in whose dominions we are born. The  
same duties of subiects are also en-  
ioyned by the morall Law, and parti-  
cularly (as you shewed in *ſ* very en-  
trāce vnto this our cōference) in the  
fist commandement, *Honour thy Fa-  
ther and thy Mother*, where, as we are  
required to honor the fathers of pri-  
uate families, so much more the fa-  
ther of our country & the whole  
kingdome. And as the Bishop of  
Rome cannot dispense with these

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cPfal. 119.

lawes imposing vpon vs obedience vnto his Maieſty, ſo neither with the oath we take to perſeuere in this obedience. When *Dauid* ſaid, *I haue ſworne that I will keepe thy righteous iudgements*, if the Biſhop of *Rome* had beene then in his fulneſſe of power, could he haue diſpenſed with this oath? And ſo if any now, by the example of *Dauid*, ſwære to keepe Gods righteous iudgements of *not committing adultery*, or of *honoring their parents*, and *Magiſtrates*; he cannot free them from this oath: but if we violate both theſe commandements, we are as well *Rebels*, as *Adulterers*.

*Phila.* Are not the excommunication of the Biſhop of *Rome* of more force to looſe the bond of allegiance, than his diſpenſations?

dMat. 18.

*Theo.* Theſe likewise haue no power to worke this effect. Excommunication vpon a contempt vnto the Church doth not make a man worſe then and *Ethnick*, but you haue heard that both *S. Peter* and *S. Paul* earneſtly exhort vs to be ſubieſt vnto heathen, and *Ethnick* Princes: and therefore

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fore we may also yeeld obedience vnto excommunicated Princes: besides, excommunication (according to the doctrine of the <sup>e Aquin. insup. que. 23.</sup> Romanists themselues) doth not free a seruant from obedience vnto his Master, or a sonne vnto his father. And Kings are as *Masters*, and *Subiects* as *Ser-uants*; for so *Dauid* calleth *Saul* his *Master*, and stileth himselfe his *Ser-uant*: Kings are as <sup>h 1 Sam.</sup> *Fathers*, and sub-<sup>h 2 Chro. 20</sup> iects as *Sonnes*: for so King *Ezechias* was a *Father* over the *Fathers* of his people, euen the *Priests*; and there-<sup>Deborah a mo- ther in Israel Iudg. 5.7.</sup> fore much more over the rest of his subiects. As then excommunication doth not dissolue the bond of duety between *Fathers* and *Sons*, of seruice betweene *Masters* and *Seruants*, no more doth it the bond of fidelity between *Princes* and their *Subiects*. And so at length I haue proued vnto you that neither supposed crimes in *Princes*, as *Tyranny*, *Infidelity*, *Here-sie*, *Apostasie*, nor the *Episcopall Acts* of dispensation, and excommunication, and so in effect, that nothing can free subiects from their fidelity and allegiance

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allegiance vnto their Prince.

*Phila. Nothing! The Seale of Confession doth at least in part free some subiects from speciall duties of obedience vnto their Soueraigne; as Priests from revealing treasons and conspiracies which they know, as Ghostly Fathers, from the penitent. For if conspiracies or treasons be known vnto a Priest in confession, the bond thereof doth bind him*  
*b Aquin. in sup. to conceale it, because they are known*  
*7. II. Art. I. vnto him as vnto God, whose Vicar he is in hearing the humble confessions of repentant sinners.*

*Theo.* If Priests in confessions doe vnderstand of treasons and other enormous offences, endangering the publike safety of the Church or Common-weale, as God, and as the Vicars; then they are to imitate God whom they would represent, in the discovering of these greuous crimes; For God alwaies doth after a miraculous manner and (as it were by his owne immediate finger bring to light crying sinnes, when they are done in secret, and for a time are in-wrapped in darknesse.

Did

Did he not by the birds of the aire  
 detect the murder of *Ibycus*? And <sup>*\*Ibycus & per  
 rict, & m. ex  
 fuit altissimus  
 gens. Auson.*</sup>  
 because the persons of Princes are  
 more sacred than the persons of pri-  
 vate men, God hath made a spe-  
 ciall promise in his word, that hee  
 will detect *Curses*, conceiued onely <sup>*Eccl. 10.*</sup>  
 in the heart, against Kings, by the  
*foules of the Heauen* (that is) after a  
 strange & miraculous manner, if by  
 ordinary meanes they shall not be  
 reuealed. And therfore some Priests  
 of *France* haue detected intend-  
 ments of treason, only in thought,  
 heard by them in confession: and  
 the Authors of these intendments  
 haue beene punished with death. A  
 gentleman of *Normandy* in *France* <sup>*d. Sod. n. lib. 2.  
 de Respub. c. 5.*</sup>  
 confessed vnto a Friar *Minor*, that he  
 had once a resolution to murder  
 King *Francis*, and that he repented  
 of his wicked purpose. The Frier  
 gaue him absolution, but reuealed  
 his wicked purpose to the King: and  
 after deliberation had thereof in the  
 Parliamēt of *Paris*, the gentlemā was  
 executed; and the Frier not punished  
 with any censure of the Church for  
 his detection. Priests

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g Ioh. 20.

Priests then are in Gods steed, whiles they heare *Penitents* confessing their sinnes, not to conceale these sinnes if they be enormous and dangerous vnto the publique state; but according to their commission, (*whose sinnes ye remit, they are remitted*) to declare vnto them the remission of their sinnes as they are offences onely against God, and before his heauenly Tribunall.

Phila. *But the Law of the Church commandeth Priests to conceale all such sinnes as come vnto their knowledge by way of confession.*

h.c. Omnis & tri-  
us q<sup>3</sup> de Peni-  
ten. & Remiss.  
\* See Valentia  
Tom. 4. dis. 7.  
9. 13 p. 1.

*Theodidactus.* This Law of the Church is but the Law of Pope<sup>h</sup> Innocent the third, cited in the Decretalls (for he is the most ancient Author that the \* Romanists can alledge for their *seale of Confession*:) But were it a Law of the whole Church, it is but an *Ecclesiasticall law*. Now if duties enioyned of God himselfe in his *morall Law*, as not to doe any manner of worke vpon the *Sabboth day*, may be omitted by our *Sauours* commandement to saue the life

i Mat. 12.

life of a beast: may not some things imposed onely by an *Ecclesiasticall* Law, bee neglected for sauing the life of a King, vpon whom so many liues depend? So that neither the *Seale of Confession* doth free vs from any part of the duties of allegiance vnto our *Soueraigne*.

*Phila.* If the bond of *Allegiance* from *Subiects* vnto their Prince is so inniolable, that nothing, no not the seale of Confession, can dissolue it: is there no meanes to stay the fury of a *Soueraigne* Commander, if he should be so *Tyrannous*, and prophane, as to endeavour to oppresse the whole Church at once, and utterly to extinguish the light of *Christian Religion*?

*Theodidactus.* Princes in their rage may endeavour wholly to destroy Christs Church: but in vaine; because Christ hath so built it vpon a *k Mt. 16.* *krocke*, that the strength and gates of hell shall not euer so far preuaile against it, as quite to vanquish it. And when they doe labour to effect so hainous an impiety, the onely means we haue to appease their fury,

is

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is serious *repentance* for our finnes, which haue brought this chastisement vpon vs; and humble prayer vnto God, who guideth *the hearts of Princes like riuers of waters*. You know how before the coming of Christ the visible Church was onely amongst the Iewes; and that whiles they were Captiues vnder the persian Monarches. *Assuerus* at the instigation of *Haman* sent foorth a Decree to *destroy them all both yong and old, children and woemen, in one day*. Here the whole Church by the barbarous designement of *Assuerus*, seemed to be in the very lawes of death; yet they take no armes, they consult not how to poyson *Assuerus* or *Haman*, they animate no desperate person suddenly to stab them; but there was onely *great sorrow amongst them, and fasting and weeping, many lying in sack-cloth and ashes* to humble themselues vnder the mighty hand of God for their sins, and to auert his wrath hanging ouer their heads, by the cruelty of so bloody a Tyrant.

e Ester 4.

Ester cap. 4.

And

And the ancient Christians vpon the like occasions, imitated these Iewes. For whē they were threatned by *Iulian* the Apostata, with an vtter extinction of Christianity, they hindered and <sup>g</sup> repressed him with their <sup>Nazianzen</sup> *teares*, hauing this onely remedy against <sup>1<sup>st</sup> Iulian.</sup> the persecuter. If any therefore are oppressed with the Tyranny of their supreme Gouvernors, let them (saith <sup>b</sup> *Sarisburyensis*,) euen in the dark- <sup>h</sup> *Lib. 8. ca. 20* nesse of Popery fly vnto the Patronage of Gods mercy, and with deuoute prayer turne away the whip wherewith they are scourged.\* For the sinnes of <sup>\* peccata enim</sup> offenders, are the strength of Tyrants. <sup>delinquentium</sup>

*Phila.* To be freed from Tyranny <sup>sunt vires Ty.</sup> and oppression in this world, is a tem- <sup>vannorum.</sup> porall benefit: and many times God bearkneeth not vnto our prayers for temporall benefits. How then are faithfull and loyall subiects to comfort themselves against the pressures of merciles tyrants?

*Theodidactus.* Their onely comfort in this case, is that which Saint *Augustine* long since ministred vnto them, The rodde of sinners (saith he,

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he, speaking of wicked Masters and Magistrates ) lieth *heavily* upon the los of the righteous; but not for ever. The time will come when one God shall bee acknowledged : The time will come, when one Christ, appearing in his brightnesse, shall gather before him all Nations, and seuer them, as a Pastor seuereth his Goates from the sheepe, and place his Sheepe upon his right hand, and his Goates upon his left. And then thou shalt see many seruants, and Subiects amongst the Sheepe, and many Masters, and Princes, amongst the Goates: and againe, many Masters and Princes, amongst the Sheepe, and many Subiects and Seruants amongst the Goates. So when all other helpes and comforts doe faile distressed subiects; the day of iudgement, the end of all transitory things, will bring an end vnto their sorrowes.

Philaethes. With this end of all things, I pray you let vs end this our conference; beseeching God so to affect the hearts both of Princes and Subiects, with

with a serious and frequent cogitation of *De Reg. &*  
 this last iudgement, that they in gouer- *Monathe*  
 ning, these in obeying, both in all their  
 actions, and whatsoeuer they do, may  
 ( with Saint Hierome ) haue the  
 voice of the Archangel alwayes  
 sounding in their eares, Arise  
 from the dead and come  
 vnto iudgement.





God onely gives, God onely takes againe.

